CHAPTER III.

POPULATION[1].

CENSUS DETAILS.
1872-1881.

ACCORDING to the 1881 census the population of the district was 882,907 or 194·68 to the square mile. Of these Hindus numbered 779,875 or 88·33 per cent; Musalmáns 100,622 or 11·39 per cent; Christians 2356 or 0·26 per cent; Pársis 31; Jews 18; and Chinese 5. The percentage of males on the total population was 50·06 and of females 49·93. The corresponding returns for 1872 were a total of 989,671 or 216·84 to the square mile, of whom Hindus numbered 873,702 or 88·28 per cent; Musalmáns 114,332 or 11·55 per cent; Christians 1590 or 0·16 per cent; Pársis 13; Jews 33; and Others 1. Compared with the 1872 returns the 1881 returns show a decrease of 106,764 or 10·78 per cent which is probably due to emigration and mortality during the famine of 1876-77.

Birth-place.

Of 882,907 (males 442,035, females 440,872), the total population, 801,882 (males 404,960, females 396,922) or 90·82 per cent were born in the district. Of the 81,025, who were not born in the district, 16,577 were born in the Southern Marátha states; 13,557 in Belgaum; 13,310 in the Nizám's country; 10,879 in Maisur; 10,616 in Madras; 9227 in Bijápur; 3191 in Kánara; 1704 in the Deccan districts; 634 in the Konkan districts; 299 in Gujarát; 270 in Goa, Diu, and Daman; 98 in Bombay; 555 in other parts of India; and 108 outside of India.

Age.

The following table gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion:

DHÁRWÁR POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.				CHRISTIANS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	1154	2·85	11,422	2·93	1455	2·87	1505	3·00	31	2·58	32	2·77
1 to 4 ...	27,780	7·11	28,200	7·23	3727	7·36	3937	7·87	98	18·16	116	10·04
5 to 9 ...	52,092	13·35	52,579	13·49	7031	13·89	7214	14·42	170	14·15	171	14·80
10 to 14 ...	58,425	14·94	50,848	13·04	7803	15·42	6344	12·68	178	14·82	172	14·89
15 to 19 ...	32,773	8·39	30,457	7·81	3996	7·89	3519	7·03	78	6·49	97	8·39
20 to 24 ...	35,331	9·05	39,598	10·16	4638	9·16	5204	10·40	116	9·65	108	9·35
25 to 29 ...	38,492	9·86	38,035	9·76	4887	9·65	4986	9·96	118	9·82	97	8·39
30 to 34 ...	36,303	9·30	36,396	9·34	5057	9·99	4877	9·74	116	9·65	103	8·91
35 to 39 ...	23,262	5·96	20,429	5·24	2878	5·68	2483	4·96	71	5·91	65	5·62
40 to 49 ...	37,094	9·50	35,653	9·15	4675	9·23	4267	8·53	112	9·32	80	6·92
50 to 54 ...	16,701	4·28	19,324	4·95	2053	4·05	2407	4·81	50	4·16	48	4·15
55 to 59 ...	6898	1·76	7549	1·93	724	1·43	866	1·73	17	1·41	17	1·47
Above 60 ...	13,093	3·58	19,187	4·92	1675	3·31	2414	4·82	46	3·83	49	4·24
Total ...	390,198		389,677		50,599		50,023		1201		1155	

[1] From materials supplied by Ráv Bahádur Tirmalráv Venkatesh.

Chapter III. Population.

CENSUS DETAILS.

Age.

DHÁRWÁR POPULATION BY AGE, 1881—continued.

AGE IN YEARS.	PA'RSIS.				OTHERS.				TOTAL.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	...	...	...	...	...	...	...	...	12,640	2·85	12,959	2·93
1 to 4 ...	1	5·00	1	9·09	1	5·88	1	16·66	31,607	7·15	32,255	7·31
5 to 9 ...	6	30·00	...	...	...	...	...	...	59,299	13·41	59,964	13·60
10 to 14 ...	1	5·00	4	36·36	1	5·88	4	66·66	66,308	15·00	57,372	13·01
15 to 19 ...	...	...	1	9·09	1	5·88	...	...	36,848	8·33	34,074	7·72
20 to 24 ...	1	5·00	1	9·09	4	23·52	...	...	40,090	9·06	44,011	10·18
25 to 29 ...	4	20·00	...	...	...	...	...	...	43,501	9·84	43,118	9·78
30 to 34 ...	1	5·00	1	9·09	5	29·41	1	16·66	41,482	9·38	41,378	9·38
35 to 39 ...	1	5·00	1	9·09	2	11·76	...	...	26,214	5·93	22,978	5·21
40 to 49 ...	4	20·00	1	9·09	3	17·64	...	...	41,888	9·47	40,001	9·07
50 to 54 ...	1	5·00	...	...	...	...	...	...	18,805	4·25	21,779	4·94
55 to 59 ...	...	...	...	...	...	...	...	...	7639	1·72	8432	1·91
Above 60 ...	...	...	1	9·09	...	...	...	...	15,714	3·55	21,651	4·91
Total ...	20		11		17		6		442,035		440,872	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed:

DHÁRWÁR MARRIAGE DETAILS, 1881.

	HINDUS.											
	Under Ten.		Ten to Fourteen		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	89,064	81,496	49,946	22,768	20,192	2909	17,968	4823	6901	6020	184,071	118,016
Married ...	1819	10,237	7553	26,016	11,537	25,366	51,960	62,545	105477	60,149	178,346	184,313
Widowed ...	143	468	826	2,064	1044	2182	3895	10,265	21,873	72,369	27,781	87,348
	MUSALMA'NS.											
Unmarried ...	12,085	12,146	7324	4608	3227	623	3744	346	1037	245	27,417	17,968
Married ...	122	469	437	1621	713	2723	5371	8600	13,706	7880	20,349	21,293
Widowed ...	6	41	42	115	56	173	410	1244	2319	9189	2833	10,762
	CHRISTIANS.											
Unmarried ...	299	314	172	144	72	40	100	23	35	15	678	536
Married ...	...	5	6	26	6	53	125	165	331	170	468	419
Widowed ...	..	...	...	2	...	4	9	17	46	177	55	200

Language.

Of 882,907, the total population, 715,273 (357,537 males, 357,736 females) or 81·01 per cent spoke Kánarese. Of the remaining 167,634 persons, 92,371 or 10·46 per cent spoke Hindustáni; 49,020 or 5·55 per cent spoke Maráthi; 21,135 or 2·39 per cent spoke Telugu; 3415 or 0·38 per cent spoke Hindi; 718 or 0·08 per cent spoke Gujaráti; 231 or 0·02 per cent spoke Tulu; 186 or 0·02 per cent spoke Márwári; 156 or 0·01 per cent spoke Tamil; 144 or 0·01 per cent spoke English; 130 or 0·01 per cent spoke Portuguese-Konkani or Goanese; 73 spoke Persian; 31 spoke Arabic; 17 spoke German; 3 spoke Chinese; 3 spoke Pashtu and one spoke Malayali.

The chief language of the district is Kánarese; Dhárwár Kánarese differs considerably from the Kánarese of Maisur and Bellári. The style of writing in Maisur and Bellári is more elegant and dignified and many words used in those countries are not understood

by the people of Dhárwár. Till the year 1836 all official records, private correspondence, and traders' accounts were kept in Maráthi which had become the principal language of the district during the time of the Peshwás (1720-1817). Since 1836, when Government ordered all public correspondence to be carried on in Kánarese, Maráthi has fallen into disuse. Still so universal was the use of Maráthi that even at present people use Maráthi words to express numbers both in conversation and correspondence. The lower orders of the people, the rural husbandmen and field labourers, speak inferior Kánarese and pronounce awkwardly and indistinctly. They cannot themselves write or read, and it is difficult for those who write for them to put down the exact words they pronounce. Some words used by them have a contrary meaning to the same words used by the people of Maisur, Bellári, and Kadápa, and a good deal of confusion occasionally results.[1] Again the cultivators and other labouring classes rarely use or know the Kánarese names of the months of the year. They know the months by the name of a festival or of a tree or crop. Thus they know *Fálgun* or February-March by the festivals of *Holi* and *Ugádi* and *Chaitra* or April by the name of the *davanad* a fragrant shrub which grows freely in that month. Hindustáni is spoken by Musalmáns and Rajputs, and Telugu and Tamil by a few who have come to the district from Madras. The language spoken by Dombars, Kurubars, Advichancharus, and other wandering tribes is a mixture of Kánarese, Telugu, Maráthi, and Hindustáni. To an ordinary Kánarese their talk among themselves is unintelligible. English is spoken by a few at different sub-divisional head-quarters, but even in Dhárwár the number who know English is small.

Occupation.

According to Occupation the 1881 census returns divide the population into six classes:

I.—In Government Service, Learned Professions, Literature, and Arts, 14,108 or 1·59 per cent.
II.—In House Service 6903 or 0·78 per cent.
III.—In Trade and Commerce 3704 or 0·41 per cent.
IV.—In Agriculture 262,854 or 29·77 per cent.
V.—In Crafts and Industries 143,420 or 16·24 per cent.
VI.—In Indefinite and Unproductive Occupation, including Children, 451,918 or 51·18 per cent.

Houses.

According to the 1881 census, of 206,419 houses, 161,150 were occupied and 45,269 were empty. The total gave an average of 45·51 houses to the square mile, and the 161,150 occupied houses an average of 5·47 inmates to each house. During the last twenty or thirty years the houses both of the rich and of the poor have been greatly improved. In former times the unsettled state of the country with the chance that at any moment the house might be

[1] The story is told that a high-caste native of Kadápa gave his daughter in marriage to a resident of Dhárwár. The husband sent some presents to his mother-in-law by a Dhárwár peasant. When he reached Kadápa, in answer to the lady's inquiries after her daughter's health, the bearer said '*Padu ági iddála*' meaning 'She is well.' As the word *padu* means ruin in Kadápa Kánarese, the mother was in great sorrow until her husband came, and, from the letter forwarding the presents, found that all was well.

Chapter III. Population.

CENSUS DETAILS.

Houses.

destroyed, the fear of attracting the tax-gatherer by a show of comfort, and the difficulty of guarding a house with large windows and doors against robbers led even the well-to-do to live in houses built of the coarsest and meanest materials with no opening in the walls except a door purposely kept so small that no man could enter without stooping nearly double. The only light and air came through this small door and sometimes through small openings in the roof. They had no separate cook-room and when meals were preparing or water was warming the house became so full of smoke that it was impossible to stand. The inmates had either to sit down or lie on the floor. Especially in and near the town of Dhárwár the newer houses have large doors and in many cases chimneys, and care is taken to have channels to carry cooking and bathing water to some distance from the door. A taste for gardens is also springing up. In one important point the Hindu houses differ from Musalmán houses. The Hindu houses are open and the whole inside can be seen at a glance, and unless they wish to avoid being seen all the members of the household are visible. A Musalmán house is built so that from outside no part of the inside of the house can be seen. The household furniture includes brass and copper cooking and drinking vessels, large baskets for storing grain, carpets, beds, lamps, and low wooden stools. Except the rich few keep house servants. Husbandmen generally own two or more bullocks and he-buffaloes and one or two cows and she-buffaloes. Cats are kept in all houses and dogs in a few. In rare cases one or two monkeys, rabbits, pigeons, or parrots are kept in the house as pets.

Villages.

According to the 1881 census, thirteen towns had more than 5000 and four of the thirteen had more than 10,000 people. Excluding these thirteen towns, which together numbered 146,942 or 16·64 per cent of the population, the 735,965 inhabitants of Dhárwár were distributed over 1272 villages, giving an average of one village for every 3·56 square mile, and of 578·58 people to each village. Of the 1272 villages 113 had less than 100 people, 190 between 100 and 200, 493 between 200 and 500, 308 between 500 and 1000, 114 between 1000 and 2000, thirty between 2000 and 3000, and twenty-four between 3000 and 5000.

Almost all Dhárwár villages seem to have been surrounded with walls, strengthened at intervals by towers. Most village walls and towers are ruined. In some places the wall stones have been used to build houses, and fences have been put up instead of the walls. Some old villages have stately gates and remains of moated forts. The foundations of village and of house walls to a foot or two above the ground are built with large stones. The rest of the wall is built of sun-dried mud bricks. Up to the last thirty or forty years the bricks with which forts village-walls and old houses were built were shaped like a triangular prism about a foot or eighteen inches long. Since then oblong bricks three or four inches thick, five or six wide, and eighteen long have begun to be used. In the red and sandy hill land in the west of the district bordering on the Sahyádris, called *malnád* or hill lands, the villages are shaded by large tamarinds, *nims* Melia azadirachta, mangoes, Indian figs *pipals* Ficus

religiosa, *jámbuls*, and a few jack trees. Outside of the villages are gardens in which large quantities of cocoa and betel palms, plantains, and vegetables are grown. The great black soil plain in the east of the district, which is locally known as *Belval* or the open land, is bare except for a few *bábhul* and *nim* trees.

COMMUNITIES.

The village community varies greatly in different villages. It is doubtful if a full staff of officers and servants is found in any single village. Some of the small western forest villages have not even a headman called *pátil* in Maráthi and *gauda* in Kánarese. In that part of the district a headman's charge sometimes includes two villages and an accountant's charge, called *kulkarni* in Maráthi and *shánbhog* in Kánarese, includes a group of villages.

In an ordinary village in the centre and east of the district the village staff includes the *pátil* or headman, the *kulkarni* or accountant, one or more *shetsandis* or village watchmen literally field owners who help the village police, and the *talwár* literally the swordsman who is the village messenger. The office of headman is hereditary. He has generally the revenue and police charge of the village, the duties in some cases being divided between a police headman who is responsible in all matters connected with crime, and a revenue headman who collects the Government dues. The headmen of some villages are paid entirely in cash. As a rule their chief source of profit is an allotment of rent-free land. Most of the headmen are Lingáyats and a few of them are Bráhmans or Musalmáns. The village accountant, who is called *kulkarni* (M.) or *shánbhog* (K.), keeps the village accounts, writes up the landholders' receipt books, and prepares returns and village jury findings. The office of village accountant is either hereditary or is held by a non-hereditary stipendiary. Almost all village accountants are Bráhmans. The *shetsandis* go the rounds and help the police, and the chief business of the *talwár* is to aid in collecting the revenue and obey the orders of the village headman. The members of the village staff who come under the head of village servants as opposed to Government village servants are the *ayya* or Lingáyat priest, the *grám-joshi* or village astrologer, the *kázi* or Musalmán marriage registrar or in small villages the *mulla* or priest, the *kelshi* or barber, the *badiga* or carpenter, the *kammár* or blacksmith, the *sonagár* or goldsmith, the *kumbhár* or potter, the *shimpigár* or tailor, the *agasa* or washerman, the *dhor* or tanner, and the *mochigár* or shoemaker. The *ayya*, who is also called *jangam*, performs all the religious rites and ceremonies of the village Lingáyats. The *grám-joshi* or village astrologer, who is generally a Bráhman, reads the calendar to the villagers, finds out lucky and unlucky days for ploughing sowing and reaping and for marriages, officiates as a priest at the ceremonies of most Bráhmanic Hindus, and draws up horoscopes. The *kázi* is seldom found except in large villages. He reads the *kuran* and officiates at Musalmán marriages and divorces for which he is paid small fees. The *mulla* helps the *kázi* and by saying the Musalmán blessing over them makes sheep and cattle lawful food for those that eat flesh. The *badiga* or carpenter makes and repairs the field tools required by the villagers, and builds their houses. The *kammár* or blacksmith

Chapter III. Population. Communities.

does all the village ironwork. The *sonagár* or goldsmith examines the coins paid to Government and makes ornaments for the people. The *kumbhár* or potter makes earthen pots tiles and bricks, acts as torch-bearer, and performs certain rites when a village is attacked by an epidemic. They are to some extent paid in grain but chiefly in cash. Carpenters, barbers, blacksmiths, shoemakers, and other village as opposed to Government servants are generally paid in grain by the villagers.

In most villages the population is mixed. It is rare to find a village in which all the people belong to one caste. Dhors, Mochigars, Madigars, and Holayás as a rule live outside of the village site and Lamánis and Vadars generally encamp at some distance from the village, even when they are permanently settled. Feasts to which the whole village is called are rare or unknown. As a rule invitations are confined to members of the family or at most of the caste to which the giver of the feast belongs. No limit exists as to the quantity of water to be taken by one family from the common sources of water-supply, or as to the number of cattle which one family may graze on the village grazing ground.

Customs.

Under the head of customs come the sixteen Bráhmanic *sanskárs* or sacraments.[1] Bráhmans anxious to have a name for holiness keep ten more ceremonies, and those who wish to perform any of the great Vedic sacrifices go through a third set of fifteen observances, making forty-one in all of which forty take place during their life-time and one after their death. Like Bráhmans, classes who claim a Kshatriya or a Vaishya origin perform most of the sixteen sacraments. Some of the sixteen *sanskárs* are observed by lower class Hindus as Halepáiks and Kunchigars, but all their sacraments are performed without repeating Vedic verses. The most important of the Lingáyat ceremonies are the tying of a stone *ling* to the right arm of a child after birth and the *diksha* or initiation ceremony when a boy is eight years old. Besides their peculiar customs, which, as far as possible are described in the account of each caste, certain practices and observances common to almost all upper class Hindus, deserve notice. If a cat crosses the path of a man who is starting on some business he goes home, waits for a time, and makes a fresh start. If A sneezes once when B is beginning some work, B stops for a time and then begins afresh; if A sneezes twice together B goes on with his work without stopping. If A sneezes on B's back B's back is slightly pinched. If A sneezes during a meal some one of the party calls on him to name his birth-place. The chirping of lizards is ominous. When a work is being begun or a subject is being thought over, the day of the week, the hour of the day, and the number of the chirps have all to be taken into consideration before deciding whether the lizard's chirp is a good or a bad omen. When a mother bathes a babe she waves a few drops of water round its body and says, 'May you live long.' If a child does not eat his food the mother waves three morsels of food round the child's body and throws them to a cat or dog to eat, thus passing the evil or ill-luck to the cat or dog. If any one says

[1] The details of the sixteen *sanskárs* are given in the account of the Mádhva Bráhmans.

CUSTOMS.

'How nice the child looks' or 'How well he walks' the mother of the child will turn sharp on the person who made the remark and say 'Look at your left foot, it is soiled with mud.' The mother believes that by making the speaker look at mud she turns aside the power of his evil eye. A crow crossing from left to right is a good omen; a crow crossing from right to left is a bad omen. It is bad to meet one Bráhman, but two Bráhmans are lucky, and so is a low-caste man with a stick. If the *hánga* (K.) *chásh* (M.) or blue jay crosses a traveller's path from left to right the omen is bad; if it crosses from right to left the omen is good. If a traveller happens to see a blue jay perched on his right he leaves the road and makes a circle so as to pass the bird on his left. He will do this even though he has to walk an extra mile or two. If a man sees the face of a cat the first thing in the morning he is sure to meet with danger or to hear bad news. The faces of some persons are said to be good and of others bad. People avoid beginning the day with the sight of a bad face. If anything good or bad happens to a person it is usual to say, 'Whose face did you see this morning?' People who set weight on these rules are careful not to open their eyes as soon as they awake. They call out for a wife, a son, or some other relation whose face has already proved lucky, and look at them as soon as they open their eyes. As it is lucky to see a jackal the first thing in the morning people tame a jackal and tie it near their beds so that they may see its face as soon as they wake. If a snake, especially the cobra, crosses the road, whether from right to left or from left to right, a traveller will return to his house. When a person has a headache or other pain some women and a few men remove the pain by repeating a charm and blowing on the part of the body which pains. Sometimes they throw a pinch of ashes on the part that pains. Rheumatic and other pains are cured by a person who was born feet first rubbing with his feet the part which pains. When a man is dining if the leaf or dish in which his food is laid moves, it is a sign that he will have to travel.

RELIGION.

Except a small body of Jains most Dhárwár Hindus belong to two main classes, orthodox Bráhmanic Hindus who worship Bráhmanic and local gods, respect Bráhmans, and employ Bráhmans as their priest; and Lingáyats who worship the Bráhmanic god Shiv in the form of the *ling*, but do not respect Bráhmans, and have priests of their own to perform their leading religious and social ceremonies. Most low-class Hindus worship local and village deities, chiefly Bassappa, Bhadnappa, Dayamava, Durgava the goddess of cholera, Hulgeva, Jotiba, and Khandoba. The names of the most widely worshipped Bráhmanic deities are Durga, Ganpati, Krishna, Lakshmi, Renuka, Shiv, and Venkataramana. The chief Lingáyat deities are, Basappa, Lingappa, Mallikárjun, Ningappa, Shiv, Subramhanya, Virabhadra, and Yellamma. Bráhmans and most Bráhmanic Hindus worship house images of gold, silver, brass, copper, bellmetal, and stone, but not of iron, zinc, steel, or other inferior metal. The Lingáyats tie the *ling* round the neck and daily worship it before taking their meals. Lingáyat ceremonies are conducted by their priests who are called *Ayyás* or *Jangams*. All

Chapter III. Population. Religion.

classes treat their priests with great respect and honour them rather as temples or houses of their guardian gods. All Hindus and Musalmáns have their fasts and feasts. Among Hindus Vaishnav Bráhmans keep fasts and feasts more strictly than the rest. Under the Peshwa's government each caste was compelled to keep to their own beliefs and practices. Under the British Government castes like the Sonagárs or goldsmiths and the Badigas or carpenters have begun to adopt the way of worship and the religious rites of Bráhmans.

Hindu *maths* or religious houses, Smárt Vaishnav Jain and Lingáyat, are found in all parts of the district. Each house is an independent institution and is under the management of a lord or *svámi*. The *svámis* acknowledge no head but their god and exact from their followers the greatest honour and submission. The *svámi's* duties are to worship and offer food to the idols, to enquire into and punish religious offences by fine or in default of payment by loss of caste; and to confer honorary titles and other rewards on the more learned of their disciples or on those who grant endowments in money or land. When a *svámi* dies, the crown of his head is broken with a cocoanut and his body is stuffed with salt and powdered mustard. He is then buried sitting in some holy and lonely place. A stone tomb is built over the grave and is called the *svámi vrindávan* or lord's altar. These tombs are daily washed and food is daily offered to the spirit of the deceased *svámi*. The person employed to do this work is called the ministrant of the tomb, and this office is generally held by the sons, brothers, or other heirs of the deceased *svámi*. To enable him to continue this worship the new lord generally grants the ministrants an allowance in money or land. People also make yearly gift to such ministrants, and from these sources of income the ministrants keep up the worship of the different tombs. The most famous local tomb is of Satyabodh Svámi of Sávanur, who died in March 1782. When a *svámi* is about to die he names a successor. If a lord dies before naming his successor, the new lord should be chosen by the votes of the followers. This rule is not often observed. Some forward person assumes the power and dignity of the deceased lord by bribing the servants of the religious house or by other fraudulent means. Before being made a *svámi*, a man is required to renounce all his family connections and become an ascetic. After becoming a *svámi* he must eat nothing but light food and that only once a day and must wear no costly clothes. A *svámi* must not remain at any one place except during the rainy season. During the rest of the year he must travel through the length and breadth of India teaching his followers. So strict are the rules of asceticism that after a man becomes a *svámi* he may never again look on his wife's face. Every day before meals he is bound to give such of his disciples as are present a few drops of holy water. Vaishnav *svámis* must at stated periods brand their disciples with two red-hot metal seals bearing Vishnu's discus and conch-shell. The ordinary seals are of copper but gold seals are used to followers of rank. The only person whom a *svámi* cannot instruct or give holy water to or brand is his wife. While a *svámi* is worshipping his gods, all persons except the *svámi's* wife are

allowed to be present. Should the *svámi's* wife wish to see the god, the *svámi* must leave the place. *Svámis* have always about them a large body of servants and dependants to help them in worshipping their idols. They keep several elephants, horses, and bullocks and carts to carry their baggage. They ride on elephants or horses or are carried in litters. When a *svámi* halts at a place his local disciples are bound either to feed him and his retinue or to pay for their feed, besides giving sums of money equal to one or two months' income or more. Grants engraved on copper and stone show that the ancient Hindu rulers made *svámis* large endowments of villages, gardens, and lands. When the Muhammadans conquered the country, they are said to have resumed as many lands and villages as they could lay hands on. When Hindus acquired power under the Musalmáns, they procured the restoration of certain lands and villages as well as fresh grants of other lands, gardens, villages, and yearly money payments. The Peshwás also made small grants to the monasteries. During the wars of the last century many Hindu chiefs and powerful officials and proprietors added to the endowments. The British Government inquired into the titles by which these endowments were held and continued genuine and legal grants resuming the rest. In this way the *svámis* hold lands, gardens, villages, and permanent money grants in the Madras and Bombay Presidencies, the Nizám's dominions, the territories of the Mahárájás of Maisur, Travankor, and other princes, chiefs of petty states, land proprietors, and others. These grants were given with the object that the income should be employed in worshipping the gods, educating priests, expounding religious books, performing religious ceremonies, and feeding visitors to the monastery. *Svámis* take fees from their disciples on occasions of birth, thread-girdings, marriages, caste dinners, deaths, and anniversary or mind feasts to deceased ancestors, *svámis*, and other holy men. On these occasions a Bráhman servant of the *svámi* dines in the house where the ceremonies are performed and receives 1½*d.* to £1 10*s.* (Rs. $\frac{1}{16}$-15) or sometimes more. A piece of cloth is also generally given. As these fees are troublesome to collect, the *svámis* farm the right to collect them in the different divisions under their charge. The chief farmer sublets his right of collecting in large towns or groups of villages, and the under-farmers collect the fees within their charge. All the *svámi's* followers, when they perform religious ceremonies, should invite the under-farmer to their house, feed him for one day, and make a present in cloth or in money or both. Should the chief farmer happen to be in the village when any ceremony is performed, he should also be invited, fed, and presented with money or cloth or both. Should any disciple neglect or refuse to fee the principal or the under-farmer, he is put out of caste and no one in the town or village dare attend, help, or associate with him on pain of loss of caste. On paying a heavy fine and sipping a few drops of the five cow-gifts the excommunication is removed. In any place where there are a few followers should there be no farmer or under-farmer, the follower, before he performs the ceremony, is bound to set apart a certain sum equal to the value of the dinner and present. The sums so set

Chapter III. Population. Religion.

apart are either remitted to the *svámi* or paid to such persons as he may depute to receive them. In this way the different *svámis* draw a very large revenue from their followers. The right of managing immovable property, collecting revenues, and other money grants and religious fees, as well as of applying the income to the worship of the idols, paying and feeding the establishment, performing religious ceremonies, and feeding such people of their own caste as may attend the monasteries, belongs to the *svámi* who sometimes entrusts the work to his son or favourite disciple. During the last century much corruption has crept into the practice of *svámis* or lords regarding the use of endowments and other revenues. Instead of applying the income to its proper purpose each new *svámi* squanders a large portion of it for the benefit of his relations. He allows his wife though he never sees her, his sons, brothers, and other relations and friends and their families to remain in his camp and to travel with him; gives them costly food and clothes; lends them palanquins and horses at the charge of the religious house; gives them large sums of money as presents; buys lands and villages for them to be enjoyed as private property in perpetuity, and helps them in other ways. Sometimes he gives villages and lands to his sons or other relations nominally to defray the expense of worshipping his tomb after his death, but virtually as rent-free grants. In this way the religious institutions are impoverished.

This description refers to the Bráhman lords or *svámis* who are the teachers or *gurus* of the higher Bráhmanic classes both Smárts and Vaishnavs. The position of the Lingáyat spiritual lords or heads of religious houses closely resembles the position of the Smárt and Vaishnav spiritual lords. The differences in detail are noted below under the head of Jangams.

Minor caste disputes are generally settled according to the opinion of the majority of the caste. In some classes all caste disputes and in most classes all serious caste disputes are referred for the decision of the spiritual teacher, the *svámi* or *guru*. If a breach of caste rules is proved the teacher punishes the offender either by fine or by loss of caste. Like the higher Bráhmanic and Lingáyat classes, Bedars, Vadars, Kurubars, Holayás, and Mochigárs and other low castes have each a religious head of their own called a *guru* or spiritual teacher. The teacher is sometimes a member of their own caste who is either chosen to be their teacher because he leads a holy and ascetic life or because he belongs to a family of hereditary teachers. In other cases the teacher belongs to one of the classes of ascetic beggars or *gosávis*. Among Bráhmanic and Lingáyat Hindus the penalties of excommunication are severe. The excommunicated person and his associates are not allowed to eat, drink, or marry with men of the caste. No one gives them fire to cook or water to drink and if they die their castemen will not burn or bury their bodies. If the offender repénts, pays a fine, and feeds the castemen he is restored to his former position. Among several of the lower castes the offender is forgiven if he treats his caste to a drink of liquor. In some cases before letting him back into caste

the *guru* burns the offender's tongue with a hot iron or a *nim* stick. Except among Lingáyats caste authority has of late grown weaker. Especially among the higher Bráhmanic classes members pay less attention to caste decisions than they used to pay.

Among all classes of Hindus priests and skilled artisans are declining in condition. On the other hand unskilled labourers prosper. Their services are more in demand and their wages are higher than in former times. There is little change in the condition of the landholders. Lay and even priestly Bráhmans send their children both to vernacular and to English schools, and among traders Lingáyats and Komtis have also begun to attach importance to schooling. Horsekeepers, water-bearers, cooks, and other servants are forward in teaching their children in the hope of getting into Government service. Few of the professional classes take to new pursuits. Bráhmans, Lingáyats, Komtis, and Maráthás are among the most rising classes.

MOVEMENTS.

There is no record of any considerable movement of people either into or out of the district.[1] The town population has increased by the ordinary inflow from the rural parts and by the natural increase in population. It has not to any appreciable extent been recruited from a distance. Under the pressure of the 1876 and 1877 famine numbers of the poorer classes went to the Kánara forests to return when the famine was over. With this exception no considerable movement out of the district can be traced. No local trade or industry requires an inflow of outside labour. During the Indian millet harvest in December and in the cotton-picking season in February and March many labourers come into the district from Bellári, from the Nizám's country, and from Maisur. These stay for a month or two and return to their homes as soon as the harvest is over. They sometimes bring their families with them and sometimes men only come. In the rice-cutting season in October and November bodies of labourers move from the east of the district into the west to cut the rice. The rice harvest lasts a fortnight to a month. When it is over they return to their homes. Among no local class does the practice prevail of leaving the district and spending some years elsewhere. The only exception is among the small section of educated Bráhmans, who seek service under Government, in Maisur, or in the Nizám's dominions. Such persons go wherever there is a chance of finding service and send for their wives and families as soon as they are settled. As a rule they return to the district at the end of their service. The bulk of the merchants and traders belong to the district. There is no class of traders like the Márwár Vánis of the Deccan who come to the district merely to make money, and have their homes in other parts of India. Merchandise formerly went chiefly to the Nizám's dominions, Maisur, and Goa. Since the opening of the metalled road to Kárwár most of the exports of the district pass west to the coast at Kárwár. The only wandering tribes are the Advichanchars or forest-roamers, the Vadars who

[1] The 1881 census shows that 37,579 people born in Dhárwár were in that year found in different parts of the Bombay Presidency. The details are, Kánara 17,232, Belgaum 8404, Bijápur 5016, Poona 439, Sátára 413, Thána 391, Sholápur 304, Ahmadnagar 112, Ratnágiri 103, Násik 78, Kolába 58, and Khándesh 29.